



# ANTHROPOLOGY IN INDIA

BY  
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DEDICATED  
TO  
SURENDRANATH TAGORE



## P R E F A C E.

ANTHROPOSOPHY is the scientific foundation laid by Dr. Rudolf Steiner of researches directed toward the spiritual. As such, it has points of contact with other movements in the world with similar aims. It maintains however its own peculiarity and independence, for it has grown out of the soil of Central Europe, and has retained its cultural tradition and education which, while promoting further development of method, are helpful also for an extension of its sphere of knowledge.

An insight into the Anthroposophical movement in Germany and the various institutions created by it, can easily be gained with the help of the publications dealing with it. This cultural movement, represented as it is by the International Anthroposophical Society in Dornach (Switzerland) may possibly open up to the outsider an unexpected vista into the growing spiritual life in Europe. It may also be mentioned here that this movement is finding valuable and genuine support in England too.

The four lectures, collected in this booklet under the name of Anthroposophy, were intended for those here in India who study and venerate the spiritual depths of ancient Indian culture. It is my endeavour while dealing with Western spiritual perceptions, to draw attention to the way in which they have been represented in the Indian tradition. We do not plead for any fusion with or transfer of, either aspect. It is on the contrary our aim, to make it clearly understood that the West in its

own way can reach as great a depth as was sounded by spiritual India.

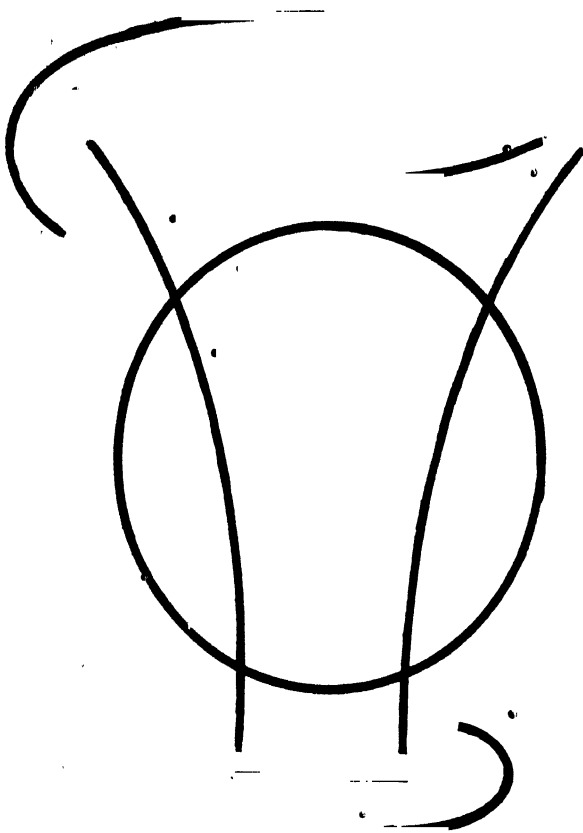
The title "Anthroposophy in India," perhaps at first sight may lead to the erroneous notion that a historical representation of Anthroposophy in India is attempted. This of course, as things stand, is out of the question. For Anthroposophy hitherto has not been "introduced" into India. But it might be possible that India some day may seriously take up Anthroposophy. If this little booklet could contribute a first and small share towards such an event, more indeed would have been attained, than its author dares to expect.

# CONTENTS.

	PAGE.
PREFACE . . . . .	v
NOTE EXPLANATORY OF THE DIAGRAMS . . . . .	ix
1. THE PHILOSOPHIC BASIS OF ANTHROPOSOPHY . . . . .	1
2. THE COSMIC MAN IN SPACE . . . . .	9
3. THE COSMIC MAN IN TIME . . . . .	19
4. THE SPIRITUAL BASIS OF ANTHROPOSOPHY . . . . .	33







The Shape of the Work.



## NOTE

### EXPLANATORY OF THE DIAGRAMS.

AT the beginning of each chapter as well as elsewhere in the book are graphic representations—so far as such be possible—of essential thoughts therein. They spontaneously arose in the writing of it and it is hoped that these visualizations may contribute to its better understanding.

It may seem contradictory to explain these visualizations which are meant to speak for themselves. But as they are a rather unusual means of expression, some words may be said about them which might facilitate the understanding of the lectures which they introduce.

In the diagram which accompanies the first lecture, the inner curve should be taken to represent the earth—or if you like, the experienced world of sense. The outer curve represents that part of our inner experience which is earth-centred. For that reason I show it as an outer but concentric arc. From out the larger, deeper universe, out of which the spirit comes and into which it can pierce, emerges that other thought or Spiritual Experience which can only meet the former experience at one point. The occurrence of that point is defined at the moment when Man, while thinking, experiences himself as the thinking principle that transcends all Thought. As such he is able to get in touch with spiritual facts of which no external data are given. The concave arch above suggests the periphery of what can be experienced in this manner.

The design attached to the second lecture, as far as its upper portion, i.e., the concave curve is concerned,

#### NOTE.

continues what has been said just now. The lecture describes how, making use of a cosmic simile, it may be likened to the crescent of the moon, when the latter occupies in the sky a horizontal position with its inner outline upwards. It then symbolizes human thought open to inspirations. The circle in the middle stands for human feeling in its maturity. On a cosmic level—and it is this that the second lecture is about—the sun is its equivalent. The cross beneath leads into the sphere of Will. Ordinary human Will, egotistical as it is, must be crucified if Feeling is to become sunlike, if Thought is to become inspired. Will crucified forms the foundation.

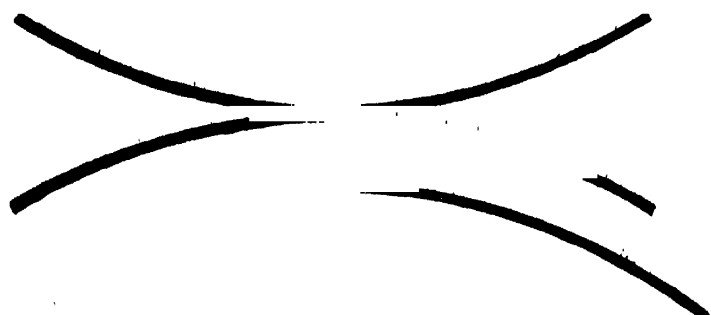
The design accompanying the third lecture, suggests by the central circle, our present life. It is crossed on either side by a semi-circle that opens to the left and to the right respectively. This suggests how with life are interlaced the effects of former lives in the past and how by its very extension it prepares the shape of the future life.

The design in front of the fourth lecture visualizes the process of spiritual perception as dealt with in that lecture. The two lines that ascend in the shape of a calyx indicate the two sides human perception ought to have. The one belongs to the external world perceived by the senses, the other to the supersensuous world that has its existence in the spirit. That man, who joins these two halves in his perception—indicated by the curve connecting the two lines at the bottom—is the one who discovers where they are united in the reality of spiritual life.

The design called “Shape of the Work” and placed in front of all the four lectures consists of the four symbols described. It shows that they form one consistent whole.

**1.—THE PHILOSOPHIC BASIS OF  
ANTHROPOSOPHY.**









I am sincerely grateful to you for having afforded me an opportunity of speaking to you about the new spiritual movement in Germany. It is called Anthroposophy—the name given by Dr. Rudolf Steiner, the founder of the movement. To you undoubtedly the term Anthropology is familiar. It deals with man in his physical appearance. Anthroposophy, on the other hand,—to translate it precisely, the “sophia,” the wisdom concerning man—makes him the centre of its investigations as a cosmic-spiritual unit.

But before dealing with Anthroposophy itself I would like to indicate how this spiritual knowledge of man and the cosmos is linked up with, and grew out of, the philosophical outlook in Germany. I am sure you are anxious to know the connection which exists between Anthroposophy and the philosophical systems known to you as, for instance, those of Kant, Hegel and others.

The difficulty in approaching any philosophy grown up within a self-contained civilisation lies in the two-fold aspect it presents according as it is seen from outside, on the surface, or from within, in its essence. As a rule the outsider is merely struck by the surface, the appearance, so to say, and rarely succeeds in mastering the creative impulses, the true inner tendencies. To come into close communion with such a philosophy a preëxisting affinity of souls, a natural participation in the national life, is essential. In this I am sure you will agree with me, especially when you think of a good many European students of Indian philosophy who, in spite of

their erudition and school knowledge, fail to give you the impression of having grasped the characteristic features of Indian thought.

If we then start from the active tendencies in the philosophy of Fichte, the German philosopher, from that inner point of view which I have tried to indicate, we might take up those impulses in his work which are alive and active in Germany of to-day. Somewhere in Fichte's "Wissenschaftslehre" the remark may be found that it is necessary to develop a new inner organ of perception, in order to grasp his philosophy aright. Fichte compares the awakening of this new sense of perception to the sudden gaining of sight by a man born blind. With the help of this sense a new world is revealed. He explains that this new sense is that of the "active ego-force," of the "action-ego." This spiritual discovery by Fichte might be called that of the Self as an organ of consciousness. German philosophy, in its entirety, if its trend is rightly understood, may be defined as an endeavour towards a definition of the Self.

Let us now retrace our steps from Fichte to Kant and then attempt a definition of Anthroposophy.

Kant, as you are aware, in his "Kritik der reinen Vernunft" attempted to demonstrate that it does not lie within human power to acquire any knowledge of the "thing-in-itself." Man's perception is, according to Kant, limited by and dependent on "appearance," i.e., on the world as revealed to the senses. He is incapable of ever finding that which constitutes the root and kernel of this sense-world.

This is the so-called doctrine of the Limitation of Knowledge, and is, if I may say so, the most un-Indian

philosophy imaginable. An Indian, who studies Kant only, would have but a superficial knowledge of German philosophy. To understand Kant, it is indispensable to realise *how* he has to be understood and *how* he reached his conclusions. That Kant arrived at his doctrine of the Limitation of Knowledge and never got further is largely due to the fact that the essential Reality of Self, because it was something outside the self-contained system he had created, escaped him. This omission governs also his teaching as to the Means of Knowledge. For, when the thinker separates himself from the source of his Self and directs his attention only towards the sense-world, the inevitable result is that instead of finding its essence he will only find its image. Such a thinker is entirely dependent on the sense material. His powers are exhausted with the registration of *data* so conditioned. His method is unfitted for discovering the Reality behind.

I trust you will pardon me if, for the sake of clearness, I over-emphasise these distinctions. My purpose is to explain clearly the process of thought and to single out the guiding principle. Kant may thus be called a thinker without Self, to whom thinking is a mere category of functional activity.

In the case of Fichte, however, we find that Thought has become individualised in order to assert itself against the sense-world. Kant is responsible for the splitting up of the sciences into a large number of subjects which lack unity. Fichte, on the contrary, in his "Wissenschaftslehre," endeavours to treat a denominator common to all. Fichte realises the power the Thinker has over Thought. With him emerges out of the ego the

Self, the new organ of knowledge, strong enough to vivify and co-ordinate the entire range of scientific thought. His signal discovery was the allocation of equal value to thought and the sense world.

Here the following epistemological definition may be given. In Fichte an element of Will enters into the sphere of thinking, a volitional element of creative origin. In other words: the reason for Fichte's having given a new direction lies in the fact that he maintained that Thought inherently possesses forces which also lie behind all objective *data*. In the philosophy of Fichte the thinking-ego is equivalent to the sense-world because, with him, Thought not only conjures up but actually participates in the reality.

If we now turn to the philosophy of Steiner we find that with him the thinking Ego has been so focussed that, from within, it effaces the barriers of perception traced by Kant. The mental evolution of Europe had to go through a long and painful process before it attained the knowledge, already obvious to one well-versed in Indian mentality, that to a truly trained mind the first cause of all being is understandable, because *Chit* and *Sat*—i.e., consciousness and reality—are seen on final analysis to be essentially identical. The nett gain to knowledge by this western method—a method surely never to be lost—is the experience of this Truth by the Self itself.

It is very difficult for one inexperienced in the atmosphere of Europe, overlaid as that is with the prevalent materialism, actually to realise what this Ego fully indicates. But this happens to be the form in which Europe has gained its new spiritual experiences and

perceptions. In this country what is seen of "Westernism" is something which is a mere caricature of the essential. So perverted, it seems to tend only towards Materialism through conquest and greed. But could you once see of what even this narrow concept of the Ego is capable, some idea could be formed of its potentialities if it were informed and directed on spiritual lines. This Ego, opening itself into the spiritual world may be likened to a vessel into which the spiritual First Cause of the "thing-in-itself" unburdens itself.

To elaborate my view allow me to cast a rapid glance at two other philosophers: Hegel and Bergson.

You are surely aware that Hegel in his *Phänomenologie des Geistes* teaches the doctrine of the antithetic automotion of the objective spirit. Hegel assumes an objective thought which itself produces its own image as an antithesis to itself which consequently it can perceive to its full extent. Nature and history here appear as modes of thinking of the objective spirit. What carries him beyond Kant are his assertion of and the attempt to reproduce in his own mental activity the working of the objective spirit.

This, however, he undertakes only within the sphere of intellectual thought, of which Kant rightly said that it is incapable of approaching the basic spiritual reality, the "thing-in-itself." Hegel's philosophy thus comes to a dead stop within the limits of mere thought and remains outside the true secret which he could not penetrate and from which he failed to secure a creative impulse.

Let us now see what underlies Bergson's conception of *l'intuition créatrice*. Bergson thought it possible to arrive at knowledge of what is truly vital by intrusion

of sympathetic feeling. He regards thinking alone as incapable of penetrating objective reality, creative and living as it is. He is of opinion that something else is required to give an impetus to thinking, an impetus similar to that which makes the flower burst into bloom. This additional element he finds in emotion, which, in conjunction with thought, he considers capable of creative knowledge. But though much may be found in this way, yet it cannot be overlooked that it opens the door to a purely subjective explanation of phenomena. Although emotion may probe deeper than thought, to give preference to it is dangerous. While the outlook of Hegel is blurred by the limits of thought, Bergson is caught in the meshes of his own emotional orientation.

This short reference to Hegel and Bergson purposes to show how far Anthroposophy actually contains a new method of knowledge from the point of view of the history of philosophy. True it is that both Hegel and Bergson affirm that they can transcend the Kantian limits of knowledge; but within the domain of metaphysical speculation both come to a dead halt. Anthroposophy therefore does not differ from them by claiming a new metaphysic, but rather in a new method of realising Truth.

Anthroposophy affirms that there are in man hidden and dormant forces that can be awakened. It explains that the thinking faculties developed in ordinary life do not suffice to transcend the limit of common experience. Yet contrary to theosophical opinion which frequently discards these ordinary means of perception in favour of the development of the so-called higher organs of perception, Anthroposophy maintains that the logically precise and mathematically trained mind is a possession

worth preserving since it embodies a technique which enables the thinker to become conscious of his own Self. This consciousness of the Self, gained through thinking, becomes the basis of higher knowledge. It reveals itself as a volitional element of spiritually creative power that inspires thought. When this depth of the Self is reached then only is metaphysical speculation overcome and replaced by a truly intuitive perception.

This reasoning may strike you as strange and very much Western; but, objectively considered, it should meet with immediate response in Indian circles. For in it we find a realisation of truth which in fact is truly Indian although it is gained on an occidental basis and by an occidental method. Indeed many truths which to Indians are inherited possessions are now obtained in the West by a slow conquest. As far as I can see, we have found in this for the first time a meeting ground where India and Europe can join in the full realisation of their individualities. Such a meeting is only possible in true and clear self-consciousness.

As I am nearing the end of my survey permit me to touch on a problem of decided importance to the Western philosopher: the problem of the freedom of Will, as it reflects on our subject. You know that the main interest of Western philosophy was at one time focussed on this problem of Free Will. One may even say that the power of each single thinker to be in touch, even if unconsciously, with the spiritual world may be tested by his answer to this fundamental question. During the last century the answer to this problem has been as a rule negative. The Western mind had no safe anchor within itself to enable it to resist the onrush of materialism.



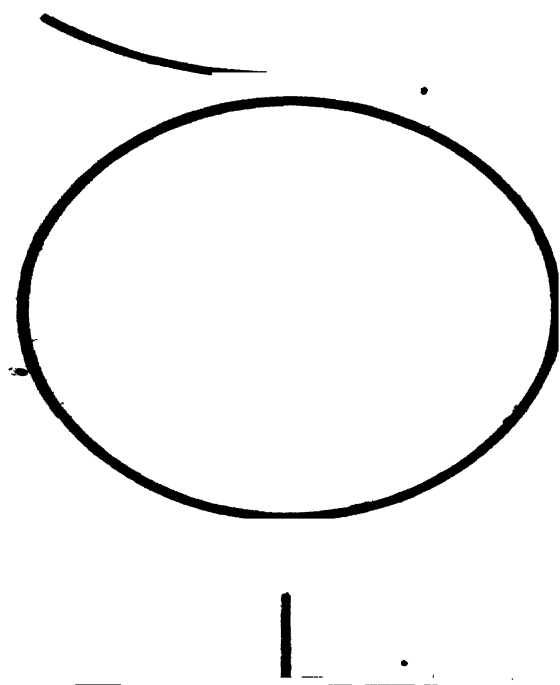
Only after the discovery of the true consciousness of the Self, by Anthroposophy, has a position been created which enables one to find an answer in the affirmative. Rudolf Steiner's philosophical *magnum opus* is entitled "The Philosophy of Spiritual Activity". In this work the ways are pointed out which connect and lead from the philosophy of to-day to those exalted and different states of consciousness in which the background of the world and of life slowly becomes manifest. This new doctrine of a possibility of the expansion of consciousness,—which in the West at the present is such a narrowly circumscribed conception—adds a new value to our understanding of Indian philosophy.

If you will allow me to express this thought in old Indian terminology, I would say that Anthroposophy represents that point which is marked by the acceptance of *Sat* and *Chit* so approximating to one another as finally to attain an identity reached by the process of Self realisation. Western spirituality in methodical clearness experiences this unity in its supersensuous metaphysical Self. The Self passing through its incarnations realises within itself the consciousness of spiritual freedom.

The Indian seeker of spiritual truth experiences his own consciousness merging into that of cosmic consciousness, when he perceives the union of *Sat* and *Chit*, in a state of bliss, *Ananda*. What the spiritual bliss of *Ananda* is to the Indian, the spiritual reality of free Will is to the Western mind. It seems to me a sign of truth that despite the singleness of spiritual origin and identity of goal, the essential difference between East and West in method and tendency remains intact.

## 2.—THE COSMIC MAN IN SPACE.







**I**N the present address I shall try to give you an idea of the spiritual movement that is known by the name of Anthroposophy. To achieve this object, you will allow me to begin with a short account of the cultural situation as it exists in Central Europe, which has given birth to Anthroposophy ; for every genuine spiritual movement bears the impress of the soil that has brought it into fruition. This however does not mean that it lacks an independent body of ideas consolidated within itself, but only that the essential value of Anthroposophy, novel in its vitality, is thrown into proper relief, if visualised together with its situation which thus achieves the characteristics of a background.

I do not wish to detain you by discussing the present state of culture of the so-called "West." Surely you have your own views about it. "Der Untergang des Abendlandes" (The Decline of the West)—the title of a book by Oswald Spengler—accurately sums up the trend of our age. This book has a symptomatic significance. In it we see whither Western thought is gravitating if left to itself. Western thought has exhausted itself. Its downfall seems to be inevitable. Oswald Spengler foretells enormous technical achievements which according to him will be the final glory of the present cultural epoch. Men like Cecil Rhodes, according to Spengler's view, would be the type solely desirable under these conditions, a type however only triumphant in the service of matter.

Were you to fill in the details of the picture drawn by Spengler you would find it from every point of view conceived in pitiless sequence. This glimpse into the future is distressing for spiritual man, whose destiny is by no means determined by technical achievements only — a type of man whose extinction, by the way, Spengler wishes. But, however gloomy such a prospect may be, it has the great advantage of perfect probity and undimmed clearness of vision. The moment we know ourselves we gain a fresh starting point as Spengler does, but we no longer follow his road.

Again, if we now turn our dispassionate attention to the East, to India, we shall find there a state of things not at all fundamentally different from ours except that certain developments have not gone far enough yet to show themselves, as they do in the West, in their full significance.

India, for instance, as yet has no social problem in the Western sense of the word. The proletariat, this uprooted class of humanity, except for "Tata" and some mines and jute mills has not yet come into existence. The proletariat though forming the basis of modern Western civilisation calls that civilisation in question. India is, nevertheless, tending towards economical conditions, the absurdity of which is now being gradually understood in Europe. That India is ignorant of the burning social questions of Europe is neither a merit nor an advantage; it could only be so if India had grasped these questions intuitively and had found their solution. As things stand, this ignorance signifies only that India has not yet progressed far enough on the road to Westernisation, upon which it undoubtedly has

entered. This instance demonstrates that fatal tendencies are at work everywhere in India: only hitherto they have not been sufficiently recognised as such.

The Indian mentality of to-day—I trust that after having spoken frankly about the West you will accept a frank word about the East too—the Indian mentality of to-day, is no longer, as in the past, governed by the spirit within, but by material conditions. One is almost tempted then to say it is better so; for the old sources of the Spirit, here too, have dried up.

If you realise this situation you will admit that great is the spiritual need alike of the East and the West; but whereas in Europe it is a burning flame, in India it is no more than a mere flicker. This, however, explains that from the centre of Europe, from the heart wrung into pain, so to say, comes the call that awakens a new spiritual vein, a new spiritual reality, which should be grasped and utilized in India too.

Frequently it is heard in the West—and presumably with pleasure in the East—that a new salvation may come from India, from the East. This, however, is an error, if the East of to-day is thereby meant. But it is true, if it means the reality of the spirit, the realisation of our approach towards the spiritual. This hoary knowledge of the East may yet show the way to the West. But in this respect, as already mentioned, the East and West are essentially confronted with the same problem.

How then does Anthroposophy meet this crisis of the East and West alike?

First and foremost Anthroposophy takes a clear view of the situation and makes that situation its starting



point. Anthroposophy neither looks back with longing eyes to a supposed port of golden radiance nor does it create a world of phantasy. The state of our present civilisation with all its hopeless, vexing questions is before us. It is obvious then that the most ingenious phrases can be of no avail. What is wanted is a real connection with the source of things that is to say with the Spiritual World. Here we may trace a parallel, in spite of all differences, to the famous passage in the Bhagavat Gita where Krishna calls out to Arjuna: "Let the Vedas alone—keep clear of them—and turn towards Yoga." This actually is the call of Anthroposophy: In spite of all the symptoms of ruin; in spite of the unavailing efforts of reform movements; in spite of the overwrought systematic philosophies;—let these alone, and in full freedom devote thyself first to the work to be accomplished within thy soul.

For the first time in Europe then a claim of initiation is put forth within the entire cultural region and the road to initiation is shown. You being acquainted at least theoretically with the old traditions of the Yoga, will be able to gauge the extraordinary importance of this step. For, unlike other Western and American endeavours, the "new thought" for example and other movements, Anthroposophy does not only emphasise a spiritualisation of our inner life, but sets forth an exact science of initiation, of which every detail is elaborated with Western precision.

Naturally the road that leads to the spiritual world, the endeavour to acquire a knowledge of higher worlds, the Western Yoga, must differ from the ancient Indian practices. Anthroposophy grown out of a new Age has

to take into account a changed humanity. To the ancient Indian mind the reality of the spiritual world was self-evident; modern man on the other hand, either doubts its existence, or else his obscured vision prevents him from perceiving it altogether.

I have to ask your indulgence now, as I am going to speak about the Western science of initiation. In a short address I can give you only a minute fraction, an isolated example, of the Anthroposophical road that leads to a knowledge of man in his entirety. I am conscious that such instances, far from being complete, need to be supplemented,—supplemented indeed, at times, by their very opposites. For our way is that of life and therefore plastic, that is to say adaptable to the individual case. The very nature of our subject asks for your indulgence and patience.

Man of to-day by his civilisation has been made one-sided in his intellectualism. Anthroposophy on the other hand considers man as being a threefold organism. Higher spiritual knowledge, confirmed by the facts of the physical world, understands man as consisting of three independent parts, which may be called the “man of the head,” “the man of the rhythmical body” and the “man of the limbs.” Each of these parts has a life of its own, a knowledge of its own and origin of its own.

Let us first consider the “man of the head.” At present man pre-eminently lives as “man of the head,” that is in the brain. The narrowed thought of the “man of the head” blocks its own vision of the spiritual world. It is therefore necessary to begin work with regard to the process of thought itself.

I may just mention, that, what in this connection is alluded to, as work with regard to Thinking, Feeling and Will, is essentially identical with the very ancient method of concentration and meditation. As long as man exists, desirous for the progress of his inner Self, he will have to fall back upon those exercises. How far these differ from one another in the West and in the East will be evident later on, when the whole system is surveyed.

Our attention now has to be directed to the thinking of the "man of the head." If certain thought exercises are used for the purpose, the result will be, that the process of thought becomes dissociated from the entanglement it usually undergoes with the indistinct feelings and vague volitions of the life of the soul. While dropping these, it for the first time experiences itself as pure thought—Act. It is very helpful in this connection, frequently to meditate on thoughts of Hegel for instance, while keeping them free from any admixture of foreign influences. But the same practice may be carried out by singling out daily experiences from their natural sequence, by contemplating them in reverse order for instance. Slowly, in this manner, thought is experienced as rooted within itself and thus the mind begins to participate in a totality of existing ideas, that is to say, in the world of ideas that existed prior to any given data. Thus you make yourself enter a realm of disciplined thought-existence, and you make yourself live the life of "the man of the head" which you experience as forming part of a world of its own.

If I may express this occult experience by simile, I would like to visualise it in the following manner. Let us imagine for a moment the sphere of the cranium.

opening itself, thus assuming the shape of a vessel the bowl of which is ready to receive the influx of a higher knowledge, plastically tangible. This cup of the open cranium is called in the ancient secret doctrine of the West by the name of the cup of "The Holy Grail." Its image you may discover when the crescent moon opens its semi-circle into the dark sky. Dealing with "the man of the head" we are led, as you see, far into the cosmos.

For the sake of comparison, which however deserves being discussed at great length, let me mention that this illumination of the "man of the head" in the respective literature of India, is spoken of, in figurative language, as the thousandfold light of Shiva.

If now we pass from the "man of the head" to the "man of the limbs," leaving aside for the present the "rhythmical man of the body," we have to be aware that we are touching upon deeply secret and sacred domains. For it is with the "man of the limbs," with the walking, grasping man that volition is linked up. What in ordinary life we understand as Will, is only an idea of Will, is but a reflex of dormant power. Just as we had to dissect thought from its entanglement with feeling and volition, we similarly have to see that will-power slowly comes into its own, so as to unfold its true self. This we achieve by endeavouring to link up the volitional "man of the limbs" within ourself with the great Will that rules Nature and sways mother Earth.

When contemplating the thinking "man of the head" in its cosmic purport, we were led to the sphere of the moon where truly his life is unfolded; when contemplating

the "man of the limbs," that is, man through whom volition pulsates, we are led deep into the earth.

The preparations and exercises necessary to this end, are in their way more difficult and require more time than those that help to widen the region of thought. For now it is our aim, to lift our being out of the narrowness of the ego into a sensitive understanding of the great rhythms of nature, so as to live with her the sequence of days and nights, of summers and winters. Thus we partake of the great life-being of the earth, of the Goddess Shakti, who in her turn receives us as part of herself, within herself.

Just a small example may show you how this happens. The German mantra-like meditation, I am going to quote just now, enables us to experience ourselves as receiving our life while meditating from within Nature.

Sun light floods  
 Space widths,  
 Birds' songs fill  
 Air fields;  
 Plants bliss blossoms  
 From earth,  
 And Man's soul rises  
 In gratitude  
 To World Spirits.

Whoever allows himself to be acted upon by this in a mantric manner, partakes of the life of nature's realm, he grasps the light of the sun, the life of the air and gratefully builds the bridge from this earthen reality to the spirits of the world. In this way our consciousness is widened into our cosmic surroundings, in a more intimate, and so in a lastingly important degree.

Slowly then we perceive that, with regard to our volitional system, we are subjected to an order of time

quite different from that to which our thinking activity belongs. Volitional man, thus identifying himself with the Will of Nature, is redeemed from craving haste. He adapts himself in his inner growth to the large spaces of time which he has understood as being essential.

Let us contemplate another illustration: the sympathetic experience of the course of the year with its seasons. Anthroposophical literature contains a sequence of man-trams that suggestively deal with the living together of earth and cosmos in a union of soul and spirit throughout the months of the year. They suggest how the earth in summer extends, exhales, loses herself, so to say, in limitless space, and how in winter again slowly she contracts, inhales, and thereby develops a clear consciousness of herself. In this we may participate; we may learn to inhale with the earth, and exhale with her, so that throughout the years, the life-spirit of the earth will witness within ourselves its conscious unfolding.

Thus we are changing our attitude to the earth, which we are touching with our feet. We begin to understand her language, and according to the degree of our understanding, we are allowed to probe deeper and deeper into her secrets, until—anticipating in a certain sense death already—we enter the festival of the unity of life with her in its fulness.

To you this probably does not sound strange as you are living in India, on a soil consecrated throughout thousands of years to a spiritual life. The deeply moving cult of the Goddess Shakti makes you realise, where these spiritual confessions and experiences are to be found.

After thus having truly experienced “tat twam asi,” the “man of the midst,” the rhythmical man, the “man

of the body," who is the carrier of Feeling, becomes conscious of his spiritual being. For our emotional life is influenced by the various exercises, so that by emancipating itself from the connection with the world of appearance—a connection that is full of suffering—it attains to ever greater freedom, until finally it is stirred by nothing else, except by the search for, and the experience of, spiritual truth. Feeling then, after having cut the meshes of sympathy and antipathy, radiates from the heart and takes upon itself the self-sacrificing task to serve only as messenger and cloak to the truths found. If in this state you look out into the cosmos, you will understand that it is the sun to which the "man of the heart" is attached, and towards which he is progressing in his development.

It is the sun, too, I would like to imagine, where Shiva and Shakti are to be found united. It is the sun, in any case, where the truly spiritual forces of Feeling know their own sources to be, where they surmise the existence of beings, similar to their own innermost being.

To sum up, let us visualise once more the cosmico-spiritual man, as we understood him to be by now :—

The whole earth is his body, of which he breathes the life and encompasses the horizon. His thinking head reaches to the sky, whose thoughts slowly reveal themselves to him. His heart carries the sun, whose loving force radiates into the cosmos.

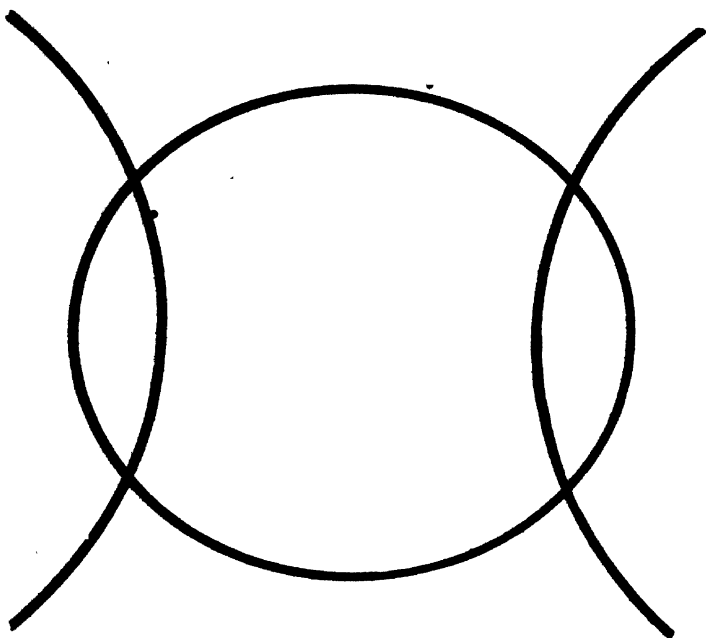
Truly this is an eternal and exalted image. Its dignity and grandeur may be compared with the marvellous vision described in the Bhagavat Gita, where Arjuna, seeing Krishna appear before him in his reality, exclaims :

"All the Gods in thy body I behold."

### 3.—THE COSMIC MAN IN TIME.









I think it is of the greatest importance that some of you here in India should know that the twofold idea of re-incarnation and Karma is being developed independently within the spiritual life of Central Europe and that German philosophy is tackling this problem. An Indian, who with an unprejudiced mind, calmly contemplates the vital impulses that underlie the structure of spiritual life in the West, may acknowledge, I believe, that many a deep truth would be found acting there. Such turning towards the West in a search for ideas, is not easily attained and rarely met with. For usually what strikes the outsider are the technical achievements of the West, its external civilisation. I honestly confess that according to my experience there is but little inclination to be found in India to grasp the significant ideas of the West in their peculiarity as well as in their depth, for people here seem to consider themselves in philosophy as *a priori* superior. But if such an attempt were made, after careful study, you would discover that the main emphasis of Western philosophy is laid on logical speculation, a symptomatic expression of which is the formula of Descartes : "cogito, ergo sum ; I am thinking, therefore I am." There is no deeper truth in this, an Indian would say, that could stand comparison with his own saying "Atman is Brahman," for example. "Yet I must admit," our Indian would continue, "that certain philosophical conceptions, as for instance the freedom of Will, are not quite within my reach of comprehension and it is also the same with regard to

some Christian truths, for instance with regard to the idea of resurrection. But what I miss in this structure of Western thought which I try to enter, are the ideas of re-incarnation and Karma, ideas so deeply rooted within ourselves, that I cannot imagine how it is possible that they can be absent there. Is this lack not a sign of missing depth, does it not denote that Western philosophy is on a lower level than our own ? ”

Thus an Indian might speak with a certain amount of justification. For this reason I consider it so important to explain that these fundamental notions of re-incarnation and Karma, nevertheless do form part, to a certain extent, of Central European spirituality. It is true, however, that in order to watch their beginning and growth, the observation must be acute and subtle to a degree which, as a rule, seems to be beyond the power of those born to another culture.

The German philosopher, Lessing, who at the end of the eighteenth century lived near Hamburg, when dealing with the development of mankind, has expressed that the human soul goes on embodying itself for the sake of its own higher development and this process, he maintains, guarantees the inner meaning and the continuity of civilisation. The idea of re-incarnation is linked up here with the entire cultural development, in a manner that may seem strange to you. For Lessing considers humanity to be one organic unit, that advances step by step with the help of the experiences the single souls gained in their repeated earthly incarnations.

It is from another point of view, that the son of Fichte, the great German philosopher—who was also

professor in Jena in the middle of the last century—alludes to re-incarnation. Developing the idea of his father, to whom the spiritual ego was the centre of his doctrine, he maintains that this active ego-force in man, being eternal, has to pass through a number of incarnations, in order to do justice to its own being. The super-personal germ in every human being thus has an inner tendency towards re-incarnation.

What here is represented as a metaphysical and universal thesis, is once more expressed as personal experience by Goethe, the great German poet. Somewhere Goethe says that he feels himself burdened with the remnants, with the debts of a thousand existences. This cannot be understood otherwise, but that he felt himself extended, so to say, beyond his own person, reaching into former existences, of which he had to expiate the guilt. This new type of illumination, about his repeated existences, even if it be covered over, thus has its origin in an exalted morality.

These three examples—others could be added—demonstrate the three main motives, which lie at the root of the Western ideas about re-incarnation and Karma. To sum it up once more: The idea of Lessing is, that humanity going through various incarnations attains its higher development in the different civilisations. Fichte, however, deals with the supra-personal ego of man, the vitality of which postulates re-incarnation, whereas Goethe lays stress on the morality of man which compels him to expiate all guilt that has accumulated in past and present. One life does not suffice for this and repeated earthly incarnations are needed.

I think, I may rightly assume that all these three arguments seem equally strange and unacceptable to you. Indeed, we must clearly understand that the Western basis for re-incarnation is utterly different from that in the East. To state it briefly: We in the West want re-incarnation, the East however seeks to avoid it. With us it is a means towards a higher development, towards a slow spiritualisation, you on the other hand consider it as a punishment for an insufficient spirituality of man, for his error in hankering after bodily existence.

Still, you could rightly maintain, that so far you did not see that the idea of re-incarnation had a firm hold upon the West and that hitherto isolated traces only seemed to suggest this truth. It ought to be the centre of an outlook on life—you would be justified in asking for that—so that you may understand it and compare it with your own notions. It will therefore be my endeavour to demonstrate how Anthroposophy contains sufficing and conclusive foundations for re-incarnation and the doctrine of Karma.

Allow me then, to proceed first of all purely logically. Afterwards I shall try to do justice to the spiritual aspect which from its very nature is of peculiar importance to India. It is however probably of interest to you to learn in what manner these truths offer themselves to Western thought. So far as the three allusions to re-incarnation are concerned, Anthroposophy may be connected with the utterance of Goethe, although it does not make it its starting point. This connection lies in one's calling to mind the own Self, the ego. If man throws a retrospective glance on his life, how it formed itself out of certain dispositions, and how the form thus gained in

its turn reacted upon these dispositions, if he grasps the unity, the inner movement of this singular process, he will be led to form an idea, which, to be sure, contains more than ideas do generally. For it is impossible to understand by mere reasoning and its conclusions what "biography" means, that is to say what this inner structure of growing life means. Such an understanding, in fact, can be gained then only, when once actually the transcendental significance of the course of life is visualised. This is the case when "biography" sums up the notions of one leading one's life while at the same time being led. Then it becomes patent that all visible conditions, such as heredity, environment, education, species, or any other external cause are insufficient in the light of this higher logic, as it is expressed in the notion of "biography," to explain this and just this course of the inner and outer events of life. What we are taught may be summed up thus: the single human individual, in relation to mankind as a whole, forms a humanity within himself, that is to say, the single human individual is not to be explained by characteristics of the species such as go to describe the life of animals. The single human individual is a species within himself. His life is not determined by that of his ancestors or by that of his fellow creatures; on the contrary it carries within itself a nucleus that is incommensurable, that is to say spiritual; out of this nucleus the "biography" is formed; for this singular and unique spiritual form of every human being is contained within it and although ordinarily not visible, it actually is there permanently at the base of our existence.

Once this Archimedian point of life is fixed, the gates so to say of our birth are opened. For this biographical



nucleus which we perceive to be our veritable ego, cannot be explained by the facts brought about through birth, and consequently cannot be brought about by them. It therefore must have existed before our birth ; the ego thus is pre-existent. Pushing thus right into the pre-existential, prenatal spiritual sphere, we are led further to rediscover our previous earthly existence. An ego with dispositions, thus determined, to fit into earthly conditions, capable of continuing the earthly career, must be derived from specific experiences, gained once already under similar conditions. These experiences may then have been purified by the ego between death and the reiterated birth and must have been designated by it for a new earthly existence.

You must notice that it is essential for Western thought to regain the knowledge of prenatal existence in order properly to develop the conception of re-incarnation. Only after having attained an inner surety about the reality of previous earthly existences, is it possible to arrive at the inevitable conclusion, that in the same manner as existences preceded this life they are bound to follow it as well. The belief in a life after death for instance, which to a certain degree has still its hold on the Western mind, has no force either to lead to future earthly incarnations or to reveal those that have passed. This belief no longer can guarantee the spirituality even of bodily existence. In spite of all affirmations to the contrary it no longer conveys any reality. In fact, this belief is responsible for the limitation of life to the average Western mind, as being compressed, between the barriers of birth and death. This undignified limited and untrue notion can then be overcome only if a novel mode of thought, that has to be practised

frequently, is going to re-awaken our knowledge about life before birth. Only when this is done will life after death and the idea of immortality regain strength, life and truth.

This is of essential importance to the West, if it wishes to resuscitate within itself the idea of repeated earthly existences. The salient point herein is the derivation of this reality from the spiritual vitality of the ego-force. The latter carries the impetus that leads from the former to the future earthly life. The East, however, as far as I can see, experiences this differently. The idea of Karma here ranges foremost. The accumulated shortcomings of man demand their expiation in a future incarnation. The wheel of Sansara reluctantly, so to say, leads from incarnation to incarnation, until at last the redeemed ego can enter into peace, into the embrace of non-existence, of Nirvana, of never coming again. It therefore appears, that the attitude towards re-incarnation and Karma is one of passive acceptance with the East, and of active affirmation with the West. It would be impossible for any European simply to assimilate these truths in the form which gives them validity for the East. This would amount to an abnegation of his inner self. It is his task, on the contrary, to rediscover them afresh with the help of this Self that has matured, so as to be fully spiritualised. Aware, though he may be, of the immense weight of the idea of Karma, yet he cannot accept it as an overpowerful law, that throws him helplessly into existences; but this is his attitude towards it: "I have created it; therefore I am responsible for it. In all earthly lives to be, which are sustained by my higher, by my veritable, by my moral Self, I shall endeavour to the utmost of my capacity

to bring about compensation for each deed by which I formerly have sinned against harmony." The law of Karma in the West is thus saturated with morality and becomes part and parcel of personal Will. This, far from being a lax desire for a postponed alteration of the Will to live, amounts to a boundlessly intensified responsibility that extends over all earthly existences.

So far I have dealt with the Western rediscovery of re-incarnation and Karma by speculative reasoning and conclusions, although the subject itself transcends them. This spiritual truth, however, also has a spiritual foundation and this aspect opens a deeper vista into the nature of man, in his connection with time.

It is necessary, therefore, to acquire an actually spiritual idea of Time, in order to become familiar with this outlook. Already when taking in the idea of repeated earthly existences, the usual notion of time, as experienced by the single individual is exploded. Then already you have entered a sphere of essential existence, where time becomes tinged with a certain quality of substance. The moment the ego becomes aware of its ubiquitous and permeating unity, time in a high and special degree is converted into omnipresence. German mystics of old have described this experience by *nunc stans* or: "now being" and with this they meant to denote that the accustomed sequence of time had ceased and that a new era had begun under the sign of omnipresence.

Viewed from this point, man actually carries within himself at each moment all earthly lives that have passed already and those that are to come; thus it cannot be otherwise but that the retrospective as well as

the foreboding Self of man must be found to a certain extent within each moment of the transitory existence of his present body. To such a supra-chronological observation, the past, the present and the future earthly life appear as simultaneously active in man. These things of course are very subtle and seem to contradict ordinary experience. But if such knowledge be investigated closely and at greater depth, we shall be confirmed by becoming aware of in our head, and listening to the resonance, of our previous earthly existence. You surely know, how higher phrenology, from the shape of the cranium derives conclusions with regard to the dispositions and to the fate as determined by former existences. So far it is right inasmuch as the head is embedded so to speak in the past. The voice of the latter, however, is silenced by the vigorous notes which the impressions of the senses are sounding imperiously ; yet nevertheless in our secret and occult innermost life, behind all external sense perceptions, we perpetually dream of our past existences.

The head with its faculty of memory makes us reach back into our previous incarnation and beyond it ; the man in us, however, who grasps things and does actions, forms the connection already with our future incarnation. In our limbs that carry us over this earth and that help us to reshape it, in our digestive apparatus through which we assimilate the forces of earth, there slumbers, still unformed, a foreboding of what is to come. To confirm this, the physical aspect may be considered ; for the human limbs compared with the extremely complicated brain-organisation appear as if unfinished as yet, as incomplete so to say, and waiting for their being moulded into shape in future. This deep foreboding slumber of a future

existence is perhaps still more difficult to perceive, than is the dreaming consciousness within the head of a former existence. Nevertheless it is there, it is active, it can awake, it can flash up within ourselves, once we are ripe for this spiritual experience.

Dealing with this spiritual anatomy, with this chronological understanding of human nature, the only thing that is left to be discussed, is the present life. It is riveted between the past and the coming incarnation and it has to keep the middle, the balance. Let us contemplate man and we must say : that which breathes in us perpetually maintains an equilibrium. Our beating heart is the living centre. What actually is present, is effective in our trunk. The exact limits of our present life are drawn by the first and by the last beating of our heart. Our existence is made full by what and how we feel. There we immediately react upon all that is going on, there we are mainly conscious of our life.

Thus in fact, our body carries the past, the present and the future within its three-fold unity. In our head our previous life is mirrored from far away, in our chest we experience our present incarnation in immediate actuality, in our limbs, in our digestive organs so closely related to earth, our future incarnation sounds in the faint distance.

✓ But from this contemplation we are led still further. We have seen, how the ego in man rose to an intuition of its repeated earthly existences by welding itself with a higher sphere of time. From there it viewed man as living upon earth, and leading lives from times past into those to come. If now the Self proceeds on this way which leads into a fulness of time still more

comprehensive and still deeper, it realizes that not only does man alone unfold his being in repeated earthly lives and develop it further, but that the earth itself is subject to this law. This intuition inevitably is attained at, if—spaciously spoken—sufficient distance is gained in full consciousness. This intuition then sees the earth as one great cosmical living being, which like man exchanges its states of existence with those of a seeming non-existence. Surely you recognise in this the very ancient Indian doctrine about Kalpa and Pratikalpa, about the days of Brahma, about the inhaling and the exhaling of the highest God.

But at the same time you must be aware of the differences.

In the West this spiritual truth about the repeated incarnations of our mother Earth, about her appearance and dissolution is gained through an extension of our higher Self-experience, through the lifting up of our eyes towards the Self of the Earth. Man outgrows his own series of incarnations to such extent in Time, that within himself, in a certain respect, he is enabled to realise the cosmology. He finds himself extended from the primeval origin of earth's development into a remote future, where lies its fulfilment. In this manner the development of earth to him never seems to be a senseless repetition *in infinitum* of the ever one and same, but it appears full of an ever-changing meaning, replete with history, that affords to man's view a concrete picture and to human life aim and responsibility. You now see, how the notion of Kalpa and Pratikalpa, of the world-day and the world-night, has been formulated independently in the West in quite a specific manner, which being

determined by the clearly realized ego of Western man, allots to him a definite position within his vision of an active cosmos. In this connection, cosmology, as conceived by the West, reveals itself to be the last consequence, the ultimate and comprehensive form of the truths of re-incarnation and Karma, which are realized with full responsibility.

Allow me finally shortly to ventilate a question which easily might occur to you : If actually according to the present description the idea of re-incarnation and Karma is awakening in the West, you may ask, how is it possible that it has remained hidden for such a length of time whereas it is so obvious to us ? It would be rash to attempt at once a definite answer, but the following may be considered. The period during which we Europeans, through our non-knowledge of re-incarnation and Karma, limited our outlook to the short span between birth and death, has not passed in vain. During this period the great energies that were in Western man were compressed within these limits. It is true, however, that these energies were concerned in the main with the production of external effects. But in this way Western man gained a feeling of his Self, a consciousness of the ego hitherto unknown to the East, by which he faced the world of appearance, fighting and finally overcoming it. This Self may be counted a positive gain which Western man achieved during the period when the spiritual contemplation of his essential being and of the world were hidden from him.

✓ It is just this Ego, as you have seen, which, transformed into a spiritual organ, now actually becomes the means by which Western man conquers for himself the

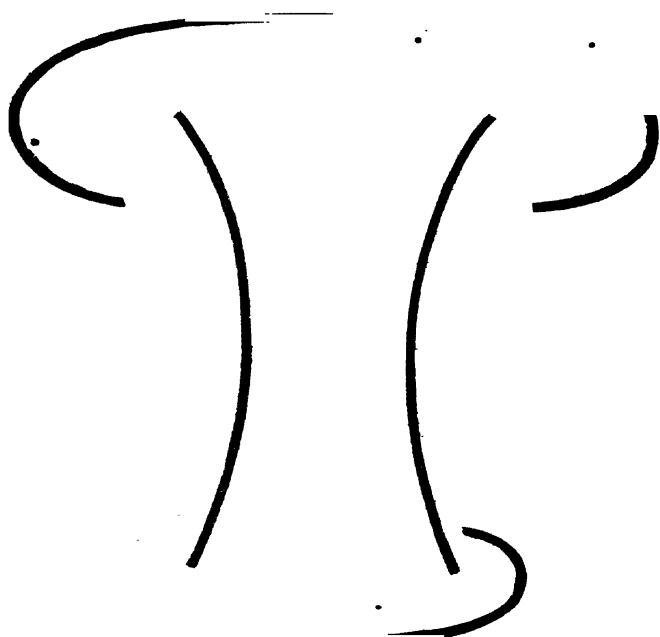
truths of re-incarnation and Karma, of Kalpa and Prati-kalpa. In this manner, however, these truths themselves gain a new, a re-incarnated aspect. It could be stated like this: If these truths in the West have been dormant during two millenia, on re-awakening they have assumed a shape, which compared with their old appearance may be considered a gain. This is the reason why I have ventured to discuss a subject before you, who are from olden times acquainted with its truths.





#### **4.—THE SPIRITUAL BASIS OF ANTHROPOSOPHY.**







TO-day I wish to speak to you about spiritual knowledge in general, particularly however about spiritual knowledge as it is realised in the West. I am not sure if I shall succeed. For it is in the nature of the subject that it does not lend itself to being treated with that amount of certainty and mastery with which any other task is approached by us, be it through action or through knowledge. Spiritual perception is active in its ever-changing life; this also is the case when it is directed towards itself; and it is our endeavour to make just this attempt the subject of our lecture. The philosophical criticism of Knowledge as practised in the West is in fact the starting point of every philosophical enquiry and sets theoretical bounds which it affects an inability to transcend. But spiritual knowledge cannot be treated in this manner. We can approach it then only, when we begin to experience that our spiritopsychical existence by far transcends anything that hitherto has been considered its well-defined sphere. In fact this rather primitive experience may be taken as the starting point for spiritual perception. Truly it is within the reach of everyone, for there is no one upon whom has not some time or other dawned more or less clearly something of the feeling that the effects of his existence transcend everyday experience into spheres from where unexpectedly yet consequently they may reach back to him. This initial experience—as already mentioned—may lead to an awakening of spiritual interests. There is, however, the danger that they may be directed into false and unspiritual, i.e., into “spiritualistic” directions; for the means obviously new and

specially required for the entry into and the exploration of these new spheres, are not always sought for. This is troublesome ; and therefore frequently the old arguments and habits are relied upon, which, however, instead of leading to the desired end shroud it in ever denser veils. It is therefore essential to call to mind the life of spiritual knowledge : being aware that even with regard to what has been said hitherto we immediately partake of things living and changing as much within themselves as they change us.

I am well aware that this enterprise must give you the impression of something obvious, while at the same time containing an unknown element ; for spiritual knowledge in India has its age-long tradition and does not stand in need of justification, being itself its own justification. On the contrary it would seem more expedient in India to demonstrate the truth and necessity of philosophical speculation on logistic lines. The unknown element, on the other hand, I believe, seems to you to lie in the fact that with us spiritual experience finds a place in everyday life for its awakening and for its activity, whereas you, in India, believe that it can only be gained far away from the turmoil of life, in deep detachment and meditation.

In fact this distinction is brought about by a fundamental difference. The West although realising the spiritual spheres as autochthonous, as self-existing and self-contained truths, nevertheless perceives them in and can distil them from Life ; from Maya herself.

In this connection I would like to draw your attention to a passage in the Bhagavat Gita. Krishna there instructs Arjuna how to free himself from the old bondage

of consanguinity, of the tribe, so as to gather courage for the imminent battle. Arjuna in his inner being is still part and parcel of a spirituality that leaves no room for the individual. He therefore hesitates to open the battle against his blood relatives. It is at this moment that Krishna imparts to him the doctrine, that it is necessary to free himself from spiritual bondage, in order to assert his ego on the battle-field of life.

If there the Pandava prince is asked to become conscious of himself by cutting away the spiritual bondage of ancient traditions and relations, we may say : To-day an effort in the opposite direction is to be expected from the person who wishes to expand his life into, and to intensify it within the spiritual sphere. In modern Europe life has sunk so deeply into materialism that it threatens to swallow up the single ego, whether the latter reacts as a reflex merely to external stimuli and necessities or, rendered overpotent and presumptuous, defies materialism with means materialistic. Now the moment has come for man in Europe, who is caught in this situation, to free himself from the world of mere materialism and to gain distance from it so as not to lose himself completely. This he ought to do not in order to turn his back upon the entire outer world, but in order to acquire an inner world along with it. For Krishna, too, does not expect Arjuna to abnegate the spiritual and to devote himself selfishly and exclusively to the material, but he wishes him to learn how to employ the spiritual within him as a means within the material world—and it is just this that has to lie at the root of the spiritual life of to-day.

Anthroposophy teaches how this preparation of a spiritual experience proceeds and which ways it has to



select in order to remain sane and righteous. In its esoteric scriptures are recorded the typical experiences, dangers and safeguards, as experienced and needed to-day. But this cannot be dealt with here in detail as it is my intention to give only an outline of spiritual knowledge as such.

This much I would like to emphasise: The directions given by Anthroposophy aim at developing that part of man which transcends daily life while at the same time it maintains contact therewith. For the ego in man that wants to face and to be superior to events can grow sanely and in safety through a permanent fertilisation by concrete life alone. The ultimate test comes at a most dangerous point. Where our own fate, Karma, has seized us, or is seizing us most painfully, there, our own wound must be deliberately treated with our own knife, and we must be resolved to operate so long as the pain lasts. Only when suffering is overcome will the activity of our higher self emerge from the pangs of birth; thus, too, the lower ego has melted away and out of the ashes of our suffering our own Self has Phoenix-like arisen to life. Then indeed have we made a step forward in all concreteness into the spirituality of our Self.

What then is the significance of this step, of this level of consciousness attained through Dharma Yoga, as you would say, with regard to philosophical knowledge? We have to look to India to find an answer. You know, how the Bhagavat Gita in its grandly consistent composition combines the most heterogeneous philosophical views in a poetical and spiritual manner. German scholars and translators have endeavoured to point out the elements

of which this poem consists, whereas in reality its true value lies in this : that the relative truths of divers systems of Indian speculative philosophy are regarded from a higher spiritual standpoint whence they are seen to be but different aspects of one essential truth. This spiritual aspect, this superior and living attitude towards the divergent philosophical views and theories can be learned from Indian philosophy only. There rightly, and without injuring one another, the systems of Vedanta and Sankhya stand face to face, both of them necessary and self-contained, when viewed from the ordinary plane of philosophical speculation : both incomplete but complementary to each other, if the spiritual point of unity be reached, by which I mean, reached not merely by a process of objective reason or sentiment, but actually experienced in terms of conscious synthetic realisation.

This method of regarding philosophy has not matured as yet in Europe. There the various systems are more or less mutually exclusive. Consequently the conceptions and methods lack plasticity and suggestiveness. They seem cut to fit particular speculative systems and involve their own logical apparatus.

In Europe these diverse systems are never treated comprehensively except for historical purposes : resulting in a more or less successful attempt to explain what is called a philosophical development by some subjective chain of causation in Time. However valuable and necessary this historical labour may be—in India, so far as I know, it has been now undertaken systematically only in the histories of philosophy by Das Gupta and Radha Krishna—it does not achieve that other comprehensive view I was alluding to, i.e., not only to

understand but to unite all systems by one transcendent embrace as it is done in the Bhagavat Gita. The West, however, ought to strive for such a vision, for such a heightened and intensified state of conscious spiritual vitality, which would explain how different philosophical systems in Europe form apparently a unity, how mutually they condition and supplement one another and are linked as in a circle. Then materialism would appear to be a proper counterpart of pure idealism; Schopenhauer's voluntarism as opposed to a purely speculative outlook such as that of Hegel,—and so forth.. Such a synthesis however by no means depends upon a softening of the divergencies, but rather does each system maintain its individuality as a distinct contribution to the whole.

At present I am not going to discuss this more fully for it was my intention to indicate only where, seen philosophically, the starting point for spiritual knowledge was to be sought. Briefly, that point is found where mere intellectual speculation ends, i.e., at that experienced fount of Truth whence each and every system will be seen to derive its inspiration.

From such a standpoint we do not, as hitherto, look back but rather direct ourselves to another point of the mind's compass, to a vision of a new sky. Henceforward we must bear in mind that when representing things directly touching the spiritual, our language of necessity assumes a different idiom, where simile, suggestiveness and symbol loom large. This is well known in India, which is the home of spiritual thought. The lotus flower opening its petals has here been made the wonderful picture of budding spiritual knowledge. Gods and Goddesses are often represented, as resting on a lotus throne. In such wise

the divine in man goes out from something flower-like in his being.

•By this something more than a mere comparison is meant. Within and above that lotus flower in man, we are in a sphere where, what otherwise is "Idea" becomes substance, where ultimately Becoming and Understanding are one. Speaking about spiritual knowledge blossoming lotus-like, a real process is alluded to, which takes place within ourself and out of ourself. Thus the contemplation of plant life with its physical growth and decay, its capacity for fertilization and propagation becomes a direct inspiration to us. Anthroposophy therefore specially cultivates meditations about plant life and the endeavour to gain upbuilding forces. Those profound Indian paintings, where the God or the Guru are rapt in contemplation of a flower before them, yield their inner meaning then only, when it is understood, that consciousness there is uplifted to suprasensuous perception.

If we completely identify ourselves with this inner growth, we become aware that principles, theories and systems that hitherto stood outside ourselves assume a new shape within ourselves. We may say that real forces and effects throb in us just as the juice pulsates through the plant.

Looking closely at this creative process of knowledge we notice that we have two poles, two living force-centres, of which each reciprocally conditions the other. If we wish to characterise them, we have to fall back upon terms valid only within the sphere which just has been overcome. For when saying that this budding consciousness, which at the same time is life, is produced by something

feminine and masculine in man, nothing sexual is meant, sexual in any case not in the sense in which it usually is understood. For the old mystical saying "as above so below" that suggests the similarity, the relationship of the different worlds is not meant to describe their contents but the activity that pervades them. In this sense the sexual factor is dissolved into mere plus-minus, which in the oneness of the idea attains its true spiritual meaning. It is in this highly vital sense that the masculine-feminine within man truly is the creative condition for all higher knowledge. Man who has evoked within himself the male-female, is then to be regarded in a spiritual sense as complete and as such to depict the universe as intended by Nature. In the male-female of his being he carries spiritual creativeness; knowledge then, no longer lying on the surface and reflecting something else becomes creative, plastic and real.

Who is this man who, through man-and-wife within himself—you would call this Shiva-Shakti—lives creative knowledge by an undivided process? This occult man in every human being, or if you like, this divine man in man is his true prototype, his real destination. As such he also is known to Christian Europe in its deepest moments; yet in the West he is quite hidden. He is, yet he is not. In India, in this country of radical spirituality, he not only is known—the Tantric Shastras exclusively deal with him—but he, in wonderful daring was made the object of artistic representation. The figure of Ardhanarīśvara is the male-female human individual, man complete, who within himself has the signs and possibilities of both the sexes—this, however, as far only as the artistic idea is concerned, its expression being limited to mere external suggestion.

The living body of spiritual man, the carrier of the divine in man, in its own reality is beyond being represented. It is an inner perception and its description is only symbolic. It is distinguished by what may in general be called "the fulness of intensely alive understanding." Wherever it is active the gates of a deeply creative understanding are opened; so that if a name has to be given at all, it may be called The ethereal body of Living Understanding.

Let me try to show by an example how his life which at the same time is comprehension and creation, unfolds itself. Let us assume we are to throw light on a problem as acute, as much discussed as that of East and West. Much has been written already about the differences, nay the contrasts of race, history and disposition; still it seems as if the controversy is going to be solved on some road apart from writing and discussion. To understand, to penetrate these great questions that concern the two main trends of human civilisation, it is insufficient to justify the one in view of the other, to force the one upon the other or to arrive at a meaningless compromise. It must be understood that this vital question in order to be answered—and answered it, must be—addresses the deep Man in man, addresses that part of his being already described, that carries the living contrasts within the male-female. Higher faculties are needed than those that have been fostered by the one-sidedness, by the contrasts of the outward cultural manifestations. To borrow the terminology from what has just been said: The problem does not face simple man, but it addresses man in man, the creatively understanding man, Ardhanarīśvara within him. You may thus see that what is called East and West, with regard to its structure is

known to man in his higher being from within. He then no longer views from outside the variety of forms, of rhythms, etc., but he is in a position to set up a creative proportion between the seeming contrasts. You could say: Ardhanarishvara calls to mind one part of his being, he realizes the male of his higher nature and does justice to the spiritual action-force which in Europe has caused such an astonishing outer culture. Ardhanarishvara who does not allow himself to be dazzled by appearance, perceives the strong spirit behind all events, that knows of no fatigue in the battle with matter. He could well call this spirit Shiva, who untamed by Shakti acts mightily, wantonly, yet heroically.

But at the same time he will be drawn towards the feminine pole within himself, to the East which is pervaded by Shakti. To him the East and India especially, centre and focus of the spiritual East, is the mother, the deep origin, the eternal fountain, of which he knows too well only that without it nothing truly valuable can come into existence. The feminine in his own being makes him fully realise the high, spiritual Eastern soul.

But just when visualizing himself so dissected into the culture of Europe, where Shiva is active—but where Shakti cannot be seen—and into the Indian and Eastern hemisphere where the Shakti forces still are at work, he simultaneously realises that, kept apart from one another, both are led to annihilation. The masculinity of European progress by itself will rush into destruction, the femininity of the East, not being fertilized, will lose productivity.

But such knowledge, as experienced within Ardhanarishvara is not barren; by its very nature it is creative

and transforms spiritual existence. Into the motherly and fatherly aspect of the world-being, of which East and West are names only, sinks the body of understanding and this effects that higher fertilisation which is the sign of creative, suprasensuous life. Instead of all futile words and programmes, a child is born of the East and the West within our own being, a child which in its full vitality embodies the values in common to both the parents. We, transforming ourselves into this child, by widening our living understanding carry within ourselves the actual guarantee that the parts split in the physico-historical world are one within our suprasensuous nature. By carrying this out in every detail we build up—not in a figurative sense alone—the future Land of the Midst, where young life and old wisdom, where Europe and Asia will be united.

The idea of a self-produced childship has been demonstrated with regard to the West-East-problem only. But it is active in fact, wherever our spiritual being creatively is called into activity. Wherever opposites, wherever polarities such as nature and spirit, life and knowledge, etc., meet, something begins to act within ourselves, until this activity fertilises itself and brings forth its child, its son. He then becomes the successor on a changed plane. You in India know this boy well—he is Madhyama, the middlemost, he is the boy Shiva, the bliss of Shiva and Shakti.

It is a great idea that East and West can meet in this conception of the child, of the son, that they can thus constitute the family of the future. For the son is not only to unite within himself the East and the West, but his living person at the same time will represent



an incarnation of the original and unitary Veda-word. No suprasensuous knowledge, however high, will be able to bring forth once more the Veda-word. This task is reserved for living spiritual man alone, who carries within himself, within his unity, the currents of East and West into which it had dissolved itself temporarily. And every earnest spiritual endeavour finally must lead to our regaining of the Veda-word, of the logos, to carry it within ourselves.



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